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TASAWUF AND THE EPIC OF "LISAN-UT TAYR"**Karimova Yulduz Bakhtiorovna**

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This article covers issues such as the study of the term poetic thinking in Uzbek literary studies, the writer's individual approach to the analysis of a work of art. Also, in the epic "Lison ut-Tair" the criteria of literary and aesthetic thinking characteristic of the peoples of the East, the poet's poetic skills, and the ability to choose artistic words are analyzed. Interpretations and analyzes of the world's navologists have been discussed about the "Lison ut-Tair" epic.

Key words: *poetics, poetic thinking, poetry, intellectual thinking, thinking, plot, character, formative stories, metaphor, allegory, ideological content.*

The difference between artistic thinking and other forms of thinking is that, along with the values of real reality in the work, the truth of life is sought from national, universal human values. artistic thinking educates and elevates the artistic taste and level of people, and thus informs them of the existence of more beautiful and more glorious realities than real reality, and invites them to those realities. because, as noted by literary critic N. Rahimjonov, "The nature of the work of art, the psychology of creativity, and the principles of the literary process are closely observed, so it is absorbed into the composition of images, the way of thinking of the word artist, and the creative individuality. it is to this soul that "muteness" becomes a familiarity and expresses the joys and sorrows of a person in a state of co-restraint: it takes the form of a deep observation about life, man, and society. examples of speech art thus acquire the status of values: they acquire social significance with their philosophical, moral and educational content. It turns into an aesthetic phenomenon. In the epic "Lison ut-tyre" the rise of the word to the level of value is reflected in the artistic and aesthetic skills of the author. while describing his views on objective existence and theology through figurative symbols and their symbolic adventures in the epic, the real life events,

positive and negative characteristics of people's behavior and character are described in the epic. In the first part of the epic, praise is given to Allah. It states that this world was created based on God's clear plan, that nothing was created by chance, that all things and events were created in a mutual relationship, and that nature consists of unity. Also, the conflict between man and the devil, God's exaltation of man with the crown of caliphate, etc. are sharply different from the praises of other works of Navoi, especially "Khamsa" epics. "Hayrat ul-Abror", "Sab'ai Sayyor", "Saddi Iskandari" epics are also praised. For example, in the prologue of the epic "Hayrat ul-Abrar" it is written, "When God created the cell of the human mind, God lit a candle in that cell from the mind. a candle of grace was placed on this lamp, and the light of truth began to shine from it. If the light of his heart was taken from him, the breeze of love would be extinguished", it is said that praise is given in this epic along with unique poetic similes, metaphors, diagnoses and symbols, and it covers issues such as the attitude of the Creator to the creation of man. Takes in the epic "Lison ut-Tair", the poet described it on the basis of the concept based on the theory of the unity of nature and theology, and the great experience of this period provided "Lison ut-Tair" with artistic-ideological precision and originality.

In the epic "Saba'i Sayyor": "I pray that God himself exists, and all things other than him are dead or non-existent. The expression of needs is in this sense, how the sin of the dead can exist in front of his mercy like the sea, and how the error of the non-existent can exist in front of his body like a river. In the epic "Lison ut-Tair", prayers to God are given in separate chapters in the form of a poet's prayer after the birds' journey is over. In the introduction, it is noted that four elements: water, air, fire and earth - as a miracle of God, these contradictory elements are united in the human body, and the purpose of creating the world is man. In the epic "Saddi Iskandarii" there was "neither a sign of the universe nor a sign of the inhabitant of this space." In such circumstances, only you existed... your beauty, hidden in such a veil of secrecy, appeared like the sun illuminating the world you wanted your beauty to appear, and your face like the sun to shine on the dark world," it is said, and it is said that with the revelation of beauty, there was a need to show love, and it describes the birth of love and infatuation with God. The subject of the epic "Lison ut-Tair" is inspired by the idea of self-awareness and self-awareness on the way to reach the Creator's goal, and to get rid of worldly and self-interests and reach the gem of Sadaf. In which the poet has a clear goal, rather than the descriptions and prayers in the "Khamsa" epics and brings special praise and prayer for the idea. Moreover, the poet describes the human heart as a treasure of knowledge of the highest truth, and emphasizes that the "crown of guidance" - the ability to find the way to the highest truth - has been placed on its head. It predicts the possibility of reaching spiritual perfection in the destiny of a person. He

glorifies man as the leader and leader of the people of angels, the symbols of spirituality built from the spiritual flame. Depicting people in the form of birds in the epic "Lison ut-Tair", the poet describes them not as weak, helpless, despondent, but as travelers who are steadily moving towards the goal. In the conclusion of the stories, whoever wants to find a way to achieve social justice should forget the public riots, stand above those who know how easy it is to put the blame on others, and be completely free from the need to compromise with the rulers of the time, the arrogance, and their wishes. Bended, should, must, ought, necessary, desirable, mandatory, optative only then the real truth will show its face.

In the epic "Lison ut-Tair" the description of Prophet Rasuli Akram and the Night of Miraj is given. This detail is also given in the epics "Hayrat ul-Abrar" and "Saddi Iskandari", and in "Saddi Iskandari" it is quoted as follows: "Muhammad (pbuh) entered the highest floor of the sky - Arshi azam with his argument came Arsh looked after him with pride, made horseshoes from the eyeballs of his horse, then decorated his pulpit and led his horseman on it. In this saga, each star is described separately, and it is glorified as the journey of our prophet to the spiritual world. Chapters 3-4 of "Lison ut-Tair" contain the hymn of the Prophet Rasuli Akram and the description of the Night of Miraj. On the night of Miraj, the angel Gabriel came to our Prophet and delivered the message of God, and His Messenger ascended to the presence of the Creator on the horse Buraq. Seventy layers of veils will be lifted and all barriers will be removed. Our Prophet will reach God's will and ask the Creator for the sins of his ummah. It is thought that God accepts all the wishes of his friend. Only Rasuli Akram is destined to reach the throne of the Lord of the Worlds while he is still alive. The next chapters of the saga will be devoted to the Companions and their characteristics. The thirteenth chapter is a hymn to his spiritual teacher Sheikh Attar, in which the poet narrates the following story according to legends, the Naisan rain is pure and perfect, falling from the sky at a certain time and at a certain level to a shell at the bottom of the sea, and at certain moments, this drop turns into a drop with the care of the Sadaf. While creating a poetic image, Navoi pays special respect to his spiritual teacher

Berdi nayson yomg'urig'a ul sharaf,
Kim guhar qozg'ondi bazlidin sadaf.
Durg'a berdi ul baho birla rivoj,
Kim sarir ahlig'a bo'ldi zebi toj .

There is a proverb in our people: "You can't stand without a pearl, a flower without a thorn." In this verse, it is depicted through a unique poetic image that the pearl turns into a gem and reaches the level of being attached to the head due to the education of the pearl. "Sadaf" is a teacher, and "Qatra" is a student. Without the education of Sadaf, the pearl will never become a gem. In this place, a perfect piri

murshid was needed to lead the birds to the great path. Navoi left the Hudhud bird chosen by his teacher Attar as a guide for this path. He assigned the main task to the image of Hudhud. hudhud brings all the birds to their destination through a long and arduous journey.

At first, Sheikh Attar introduced the simurg image into his epic. the journey of the birds to the legendary king, in Abu Ali ibn Sina's *Risolat ut-Tayr*, Ahmad Ghazali's treatises of the same name, the name of the king of birds was not Simurgh. Navoi consistently continues these new lines of thinking inherited by his predecessor. As literary critic M. Imomnazarov said, "Navoi focuses on the creation of a new spiritual world. For example, Attar compares Simurgh to the sun and birds to the shadow Navoi does not deny this, but he draws attention to a delicate aspect of the matter and says that if reality exists, it has its shadow, and what does not have a shadow does not exist. In order to understand the supreme truth, it is necessary to apply the reality visible to the ordinary eye, its "shadow" ("metaphor", "image"), its various manifestations, phenomena, internal conflicting connections, complex processes it is necessary to search and learn". Navoi's attention is drawn to social processes, human happiness, laws of mutual relations that determine their maturity.

The information given above, that is, the socio-political environment in which the poet lived, the works he read from his childhood influenced the formation of Navoi's poetic thinking, his lyrics, the experience in the epics "Khamasa" to the same extent "Lison ut-tyre" literary and aesthetic of the epic will be important in the acquisition of perfection from an artistic and ideological point of view according to these features, Alisher Navoi's epic "Lison ut-tayr" can be considered a mystical conceptual work in Uzbek classical literature. The highest thinking, the highest way of thinking is embedded in the subject of the epic. Alisher Navoi is actually a representative of Sufism. but he never claimed that his path was the path of Sufism. It's just that Hazrat Navoi proved in his life what it is like to live in Sufism even without saying the word Sufism, and explained it theoretically in his works.

Sufism is a teaching that leads a person to spiritual and moral perfection. In this regard, the opinion expressed by Junayd Baghdadi is a vivid example of this: "Sufism is to keep the soul pure, to get rid of innate weakness and unpleasant morals, and to win over animal and sensual feelings."

"Lison ut-tayr" is a work that teaches the science of spiritual education. in our opinion, in this epic, birds appear as eternal symbols of human intelligence and spirituality according to Navoi's poetic thinking. Their hesitancy, fear, and different thoughts before the trip are a sign of the diversity of human nature.

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